

Coins of the Sunga or Mitra Dynasty, found near Rámanagar or Ahichhatra, the ancient Capital of North Panchála, in Rohilkhand:—the property of H. RIVETT-CARNAC, ESQ., C. I. E., F. S. A., &c. Described by A. C. CARLLEYLE, of the Archaeological Survey of India.

(With a Plate.)

The great ruined site of *Ahichhatra*, the ancient capital of North Panchála and now known as *Rámanagar*, has of late been yielding a plentiful supply of the coins of the Sunga or Mitra dynasty. Mr. H. Rivett-Carnac has been so fortunate as to procure a considerable number and variety of these coins from that find-spot, and he kindly placed them in my hands for examination and identification.

The fact of so many coins of this dynasty having been found so far to the north-west from their proper capital city, Pushpapura (or Pataliputra), may perhaps be held to be a proof of the wide extent of their sway. While making some excavations at Bhula, the site of the ancient city of Kapilavastu, in the Basti district, I obtained a considerable number (probably about a hundred) of the coins of the Mitras, dug newly from the soil, in deep excavations, while I was present on the spot; they were mostly of Agni Mitra and Indra Mitra, with a few of other later kings of this dynasty. These coins were mostly of small size; but the coins obtained by Mr. Rivett-Carnac, from Rámanagar, are mostly of the largest size, with three or four only of the smallest size.

About one hundred and ten of these coins, belonging to Mr. Rivett-Carnac, have passed through my hands; and of these, several bear names of kings which are either new, or of rare occurrence, such, for instance, as *Bhadraghosa*, *Phagúni-mitra*, *Surya-mitra*,* and *Anu-mitra*,—besides several coins of *Bhánú-mitra*, which were already known. The most numerous coins were those of Bhúmi-mitra, and the next numerous were those of Phaguni-mitra,—after whom, in the descending scale of number, followed Agni-mitra, Bhánu-mitra, Surya-mitra, Bhadra-ghosa and Indra-mitra; with also a very few, from other localities, of the later kings, whose coins are of quite a different type, such as Vijaya-mitra, Jaya-mitra, Satya-mitra and Saya-mitra.

From the numerical proportion in which the coins of various kings are found in a hoard, we can generally make a pretty good guess as to who were the earliest, and who the latest, of the series. Thus, the king of

* [This name was at first read *Srayan-mitra* by the author. General A. Cunningham first suggested the true reading *Suya* or *Surya-mitra*; see Proceedings As. Soc. Beng., January 1880; see also below p. 28, Ed.]

whom the greatest number of coins are found in a hoard, may be accepted as being either the latest, or the contemporary king, of the dynasty, at the time when the hoard was buried or lost; while the king of whom the fewest and most worn coins are found may be accepted as the earliest, in point of time, of the series. But a similar numerical proportion of coins of different kings may, sometimes, also have been brought about by accidental circumstances; and therefore we must, in all cases, be guided by the older or later forms of the alphabetic characters, which appear in the legends on the coins.

But if we follow the rule enunciated above, in a general sense, with sufficient judgment and discrimination, we may apply it in the present case. Thus, as the coins of Bhúmi-mitra are the most numerous, in proportion, in the hoard found at Rámanagar, we may suppose that he was the latest king of the dynasty, at the time when the hoard was buried, and that the hoard was buried during his reign.

In like manner, as the coins of Phaguni-mitra are the next in point of number, to those of Bhúmi-mitra,—or in fact nearly equalling them,—and were, at the same time, far in excess of the coins of any of the other kings, we may conclude that Phalguni-mitra, was the immediate predecessor of Bhúmi-mitra.

The coins of Agni-mitra and Bhánu-mitra follow next behind, in numerical proportion. But as the coins of these two kings are nearly equal in number, it becomes difficult to decide which of them was prior to the other. There is, however, one marked distinction about the coins of Bhánu-mitra and that is, that the central symbol, of the three symbols above the name, is always punched into the coin, with a square punch; and the symbol in this square punch-mark depression is generally a repetition of the raised symbol to the right of it; while on the coins of other kings, the central symbol is generally different from either of the other two. Now this central square punch-mark depression I have also found on a few coins of *Surya-mitra*, who, from the greater rareness of his coins and the rather more antique form of the alphabetic characters of the legend, I consider to have been a predecessor of Bhánu-mitra,—and from these two kings' coins having the square punch-marked depression in common, I should say that Bhánu-mitra must have been the immediate successor of *Súrya-mitra*. Agni-mitra must therefore be of later date, and should probably follow immediately after Bhánu-mitra.

The coins of Bhadra-ghosa are the fewest and the most scarce of all. And the alphabetic characters of the legend, are of an older type than on any of the other coins, and more nearly approach the forms of the old *Laṭ* character of *Aṣoka*. Moreover the large coins of Bhadra-ghosa are very much worn, so much so that the legend is blurred and indistinct.

But Mr. Rivett-Carnac has one most beautiful little coin of Bhadraghosa, of very small size, on which the legend is as clear and distinct as possible,—really wonderfully clear for such a small coin.

The occurrence of only one undoubted coin,—besides one doubtful one,—of Indra-mitra, in this collection, is somewhat puzzling to me,—because, from the style of the alphabetic characters on his coins, I do not think they are so ancient as those of some of the other kings; and I would be inclined to place him certainly after Agni-mitra. The only reason that I can offer for this comparative (and perhaps only apparent or local) scarceness of the coins of Indra-mitra, is that his reign may have been a short one, and either that his residence was in some different part of the country, or that the distribution of his coinage was partial. I did not find that the coins of Indra-mitra were any more scarce than those of other kings, among the coins of this dynasty which I obtained at Bhula (Kapilavastu).

But, in the present case of the Rámanagar coins, I think there may be another way of accounting for this, probably merely temporary or local, scarceness of Indra-mitra's coins. I would suggest that Indra-mitra was the son and immediate successor of Bhúmi-mitra, and that the Rámanagar hoard was buried immediately after the death of Bhúmi-mitra, and in the early part of the first year of the reign of Indra-mitra. This would account for the plentifulness of Bhúmi-mitra's coins, and the scarceness of Indra-mitra's, in the Rámanagar find.

I will now give a list of those Mitra kings whose names have been in any way authenticated; and I will place them in the chronological order in which I think they should be placed; and opposite to the names of those of whom coins were found in the Rámanagar hoard, I will place the number of each found, respectively.

Initial Date.	Names of Kings.	Number of <i>Coins</i> found at Rámanagar.
B. C. 178.	Pushpamitra,	(None.)
	Bhadraghosa,	5
	Surya-mitra,	7
	Bhánu-mitra,	10
	Agni-mitra,	11
	Anu-mitra,	1
	Phaguni-mitra,	28
	Bhúmi-mitra,	34
	Indra-mitra,	1, <i>certain.</i>
		1, <i>doubtful.</i>

I will now proceed to give a detailed description of the coins themselves, see Plate III.

I.—BHADRAGHOSA.

1. Coin, very small.

Obverse.

A square depression, caused by a die, containing the legend, with three symbols above it,—Bodhi Tree, Linga, and Serpents.

Legend—Bhadraghosasa.

Reverse.

A curious dumpy figure, as broad as long, of Buddha standing teaching.

2. Coin, large.

Obverse. A square depression, containing the Legend, with three symbols above it.

Legend—Bhadraghosasa.

(Note.—The three symbols above the legend are, to the left a Bodhi Tree standing on a square base or in a square railing;—in the centre, a linga guarded by two serpents (Nágs) which rise up on each side of it—; to the right, two serpents intertwined, forming a circular knot in the centre, with their two heads extending out, right and left, above, and their two tails extending out, right and left, below. This same description will apply to all other coins bearing these symbols.)

Reverse.

Two objects, not distinct.

II.—SURYA-MITRA.

3. Coin, middle-sized, pretty large.

Obverse.

In a square depression, the legend, with three symbols above it.

Legend—Surya-mitrassa.

Symbols above legend :—To left, Bodhi Tree, as before. To right, two serpents intertwined, as before. In centre, a square punch-marked depression, containing a symbol, which appears to be composed of several snakes intertwined.

Reverse.

Device indistinct. (But, on another coin, it appears to be the symbol of Sangha with the Buddhist Wheel of the Law, below it.)

4. Coin same size as the former.

Obverse.

In a square depression, the legend below, with three symbols above it.

Legend—Surya-mitrassa.



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Symbols above the legend:—To left, Bodhi Tree, as before. To right, two serpents intertwined, as before. In centre, linga guarded by two serpents (Nágs) whose heads rise above it on each side.

Reverse.

Apparently the symbol of Sangha, with the Wheel of the Law of Buddha. (This was referred to, in describing the previous coin, the reverse of which is defaced.)

III.—BHÁNU-MITRA.

5. Coin pretty large.

Obverse.

In a square depression, the legend below, with three symbols above it.

Legend—Bhánu-mitrása.

(Sometimes the last part of the name appears to be *mitrasa*.)

Symbols, above the legend. To the left, the Bodhi Tree, as before. To the right, two serpents intertwined, as before. In the centre, a square punch-mark depression, containing a symbol composed of four snakes intertwined, and forming a squarish shaped figure.

Reverse.

The symbol of Sangha surmounted by the Wheel of the Law of Buddha. But it is possible that it may be intended for a figure of the Sun (*Bhánu*) placed above a pedestal.

IV.—AGNI-MITRA.

6. Coin, large.

Obverse.

In a square depression, the legend below, with three symbols above it.

Legend.—Agimitasa.

Symbols above legend. To left, Bodhi Tree, as before. To right, two serpents intertwined, as before. In centre, Linga, guarded by two serpents (Nágs), one on each side.

Reverse.

Figure of Buddha standing, with right hand raised, and rays radiating from his head. He stands on a Buddhist Railing, between two trees.

7. Coin, middle-sized, rather small.*

Obverse.

Legend and *symbols* the same as in the preceding.

Reverse.

Buddha standing, with right hand raised, and flames ascending from

* [This is a mistake; coin No. 7 in the Plate is not one of Agni-mitra, but of Bhúmi-mitra, like No. 10. By a mischance the wrong coin seems to have been sent to be figured; Ed.]

his head and shoulders. He stands on a sort of ornamental pedestal, probably representing the Lotus.

V.—ANU-MITRA.

8. Coin, very small.

Obverse.

Surface of obverse of coin, concavely depressed. Legend in a line below. Three symbols in a line above.

Legend—Anu-mitasa.

Symbols, the same as on the coins of Agni-mitra.

Reverse.

A Buddhist Railing. Above it, a large round ball, surrounded by a circle of dots. On each side below, a small round ball, with a curved semi-circular figure below it, the concavity of the curve being turned downwards; these two latter symbols resemble in shape the later modified old Indian form of the letter "T", just preceding the Gupta period. I think the central symbol above (namely the round ball surrounded by a circle of dots) may be intended to represent the Sun.

VI.—PHAGUNI-MITRA.

9. Coin large.

In a square depression, the legend below, with three symbols above it.

Legend—Phagúni-mitrasa.

Symbols, above the legend. To left, Bodhi Tree standing on a square pedestal. To right, two serpents intertwined. In centre, a Linga, with two serpents (Nágs) twined round it, their hoods raised up on each side of it.

Reverse.

Buddha standing on a lotus, with a canopy over his head.

VII.—BHÚMI-MITRA.

10. Coin, large.

Obverse.

In a square depression, legend in one line below, with three symbols in a line above.

Legend—Bhúmi-mitasa.

Symbols, Bodhi Tree, Linga with serpents (Nágs), and two serpents intertwined in a knot,—as on the coins of Phaguni-mitra and Agni-mitra.

Reverse.

Buddha standing between two trees, on a Buddhist Railing. Rays or flames ascend from the head of Buddha.

VIII.—INDRA-MITRA.

11. Coin, rather small.

Obverse.

Legend and three symbols in a square depression, as on the other coins.

Legend.—Indra-mitasa.

Symbols, the same as on the two preceding coins.

Reverse.

A squat figure of Buddha, above a Buddhist Railing.

(*Note* :—The legend on some other coins of Indra-mitra, which I have seen, appeared to read simply as “Inda-mitasa,” while on a few it seemed to have the still more mutilated form of “Ida-mitasa.”)

SUPPLEMENTARY NOTE.

Since my Paper on the coins of the Sunga or Mitra Dynasty was forwarded to the Asiatic Society of Bengal, I have seen in the collection of Mr. Rivett-Carnac, another apparently unique coin of a king of this dynasty called *Ayu-mitra*, which I believe to be a new name. This king must have been one of the latest of the dynasty, as the letters of the legend belong to the later Gupta period.

Description.

Coin, round, middle sized, copper.

Obverse. Bull.

Inscription, underneath, A-yu mi-ta-sa.

Reverse. Apparently a Peacock and Palm-tree ?

The legend on this coin is clearly and distinctly just as I have given it above, and there can not be any doubt whatever about it. This coin therefore must not be confounded with the common, though similar, coins of *Saya-mitra*, with which I am well acquainted.

In order to complete the list, I may mention that I have heard from General Cunningham that he has a coin of a king of this Dynasty named *Dhruva-mitra*. But as I have not seen General Cunningham's coin and therefore I do not know its age, I can not tell where to place *Dhruva-mitra* in the line of succession. But no doubt General Cunningham will describe the coin himself.

With the sole exception of the last named king, I think I feel pretty certain of the place which the rest of the Mitra kings respectively should

occupy in the order of succession. We now know of fourteen kings of this dynasty, and I would place them as follows :—

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|-------------------|-------------------|
| 1. Pushpa-mitra. | 8. Bhûmi-mitra. |
| 2. Bhadrachosa. | 9. Indra-mitra. |
| 3. Surya-mitra. | 10. Vijaya-mitra. |
| 4. Anu-mitra. | 11. Satya-mitra. |
| 5. Bhânu-mitra. | 12. Saya-mitra. |
| 6. Agni-mitra. | 13. Ayu-mitra. |
| 7. Phâguni-mitra. | |

The fourteenth king would be General Cunningham's Dhruva-mitra; but not having seen the coin, I can not tell in what position to place him.

Of course I have never seen any coin of Pushpa-mitra; but he is nevertheless sufficiently authenticated otherwise; but I have seen and examined coins of all the remaining twelve kings.

With regard to the name *Surya-mitra*, I may now state that I have since seen several other coins of this king, and that the result of my examination of these other and more perfect specimens is that the name must be read *Suya* or *Surya Mitra*; and in this I agree with General Cunningham. On most of these coins the name appears to read as *Suya*, with a dot (anuswara?) above the *y*; but on at least one coin, the name reads clearly as *Surya*, the *repha* appearing quite plainly on the top of the *y*.



Coins of Ghiás-ud-din and Mu'az-ud-din bin Sâm.—By C. R. STÜLPNAGEL,

M. R. A. S.

(With a Plate.)

The extracts from the *Tabakát-i-Násirí* made by Sir Henry Elliot in his *History of India* contain but little information concerning Ghiás-ud-dín of Ghór, nor is this want of details much to be regretted except for the fact that the coins obtained hitherto generally join the name of this ruler with that of his younger brother Mu'az-ud-dín who is looked upon as the first Pathán king of Delhi. It is stated that when 'Alá-ud-dín Husain, surnamed Jehánsoz, ascended the throne of Fíróz-kóh, he imprisoned his two nephews Ghiás-ud-dín Muhammad Sâm and Mu'az-ud-dín Muhammad Sâm in a fort of Wahíristán, and settled an allowance for their maintenance. He took Ghazní, but did not make it his permanent residence. After his death he was succeeded by his son Sultán Saif-ud-dín. This king released the two